

# BLUE GRASS BLADE

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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT

## The Man Who Wins

(By Oliver W. Curtis.)

The man who wins is the man who does;  
The man who makes things hum and buzz;  
The man who works and the man who acts,  
Who builds on the basis of solid facts,  
Who doesn't sit down to mope and dream,  
Who humps ahead with force and steam;  
Who hasn't the time to fume and fret,  
But gets there every time, you bet.

The man who wins is the man who bears  
A smile to cover his burden of cares;  
Who knows that the sun will shine again,  
That the clouds will pass—we need the rain;  
Who buckles down to a pile of work,  
And never gives up, and never will shirk  
Till the task is done; for toil is sweet  
While the temples throb with red blood's heat.

The man who wins is the man who climbs  
The ladder of life to the merry chimes  
Of the bells of labor—the bells of toil,  
And isn't afraid his skin will spoil  
If he faces the glow of the glaring sun,  
And works in the light till his task is done;  
A human engine with triple beam  
And a hundred and fifty pounds of steam.

# A Freethinker on the Defensive

**Honesty Demands We Discard Opinions Shown To Be Erroneous.  
Conclusion of a Strong, Logical and Argumentative  
Discourse.**

(By Lou Lawrence.)

The study of the philosophy of human life is a mental process, the practice of its teaching is a moral one. Common honesty requires that we discard opinions when we see them to be erroneous. It is a crime to conceal a crime, it is an error the conceal an error, it is treason to abet a traitor, it is falsehood to support a falsehood, and it is tyrannous to march with tyrants. To give support, if the support of numbers only—if but a passive support—to a fallacy, a tyranny, either physical or mental, is to assist in clogging the wheels of Progress. To endorse an opinion which is not believed is to live a lie. To refuse to apply the light of science to the care of both body and brain is to throw our weight against the advancement of the race.

In matters of religion, what is the part of the honest, intelligent, progressive lover of the human race—man or woman? What, but to open the windows of the mind and let the light shine into it? What but to look facts in the face and embrace the conclusions they present us? to think, to investigate, and to decide for ourselves, and to accord to others the same privileges?

When you, my sisters, follow this course, you will be living up to the demands of the age. When you have conscientiously taken these steps, if you still feel your present religion to be true, it will be your duty to put it in practice—not a half-hearted, perfunctory sort of practice, but a genuine, enthusiastic devotion which will tell for righteousness on your own life, whatever may be its effects on humanity at large. But if, on the other hand, you are convinced that your creed is founded in error, that the demands of your church are robbing other reforms of the needed support, that unquestioning adherence to a creed formed in the darkness of the past is no more than voluntary mental blindness, it will be your duty to stand apart from your old associates and prove yourselves true soldiers, doing battle for the uplifting of humanity.

"But what would the world do without religion?" "Aye, there's the rub!" But that question has no need to trouble anybody who has lost faith in religion. The consequences will be but a repetition of what has happened over and over again in the history of the human race. Hundreds of gods have died and been buried. First; the sun, moon and stars were believed to be gods. Men worshipped these heavenly bodies, and prayed to them for guidance in their search for food, for success in their hunting expeditions, and for skill in murdering their enemies. But these gods died—that is they died as gods—and yet the sun, moon and other heavenly bodies remained.

Indeed it may well be said in passing, that men were nearer the proper worship when they fell down upon their knees before the sun than they have ever been since. Outside the earth, on which we live, the sun is the phenomenon of the universe which is of most importance to us, and without which man would never have existed. The sun, the center and source of the solar system, might, with a very little stretch of the imagination, be said to be the creator of the earth and the father of the manifold life thereon. Poetically speaking, the sun is the father and the earth is the mother of us all.

Mankind has also believed that trees and animals were gods; and have made sacrifices to them, and prayed to them, and decorated them. But these gods died; and yet the trees and animals remained.

After the worship of such a multitude of gods, mankind began to believe in deities who presided over the various departments of Nature—Neptune, the god of the sea; Thos, the god of thunder. The voluptuous and sensuous Greeks had a whole galaxy of gods made in their own images; and the brave old Norseman had his divine family, whose characters almost command the respect of the twentieth-century philosopher.

But Neptune is dead; Odin is dead; Jupiter, Venus and Isis, are dead; yet the sea and sky, wisdom and culture, love and motherhood remain. And some day, if Jehovah, Allah and Budha, Mohammed and Jesus, are carried to the same cemetery, the Universe and Humanity will still be here.

When the churches and the god-idea have passed out of existence, the family, the school, and the platform will be left. Instead of the worship of a supposed Omnipotent Creator, there will then be the study of the sciences, which explain, as far as may be, the operations of Nature, and teach how to investigate them still farther; instead of prayer to an unknown God for the blessings of health and strength, there will be the study of the laws of right living, which show a surer way to the attainment of these blessings. Instead of kneeling in worship before the mother of Jesus, man will still do reverence to the mothers of men. Instead of teaching children to pray to a "father in Heaven," they will be taught respect for and obedience to their fathers on earth. When it is no longer necessary to go to church to prove one's loyalty to god; men, women and children will have time to investigate their duties to their country, to the world, and to each other. When it is no longer thought needful for man to do the right to win the favor of an omnipotent tyrant in the skies, a righteous life will still be necessary to commend him to his fellow-men and satisfy his own conscience. When the churches and religion are gone, the Good and the Beautiful, Industry and Art, Truth and Justice, Honesty and Loyalty, Virtue, Love, Liberty and Fraternity will endure. When "God" is gone, MAN in his majesty will remain.

I shall call attention to but one more point commonly urged upon the Freethinker by just, conscientious, earnest Christians. They ask us why, even if we cannot believe in a god, we do not keep quiet on the subject. They tell us that our unbelief injures us socially and interferes with our temporal usefulness. I frankly, but not cheerfully, admit that this assertion is partially true. Out-spoken skepticism is, in some places, more or less detrimental to social recognition and favor. But the degree of ostracism meted out to the religious skeptic varies with the degree of intellectual culture of those with whom his lot is cast. Among the negroes of our South-land, a reputation for Atheism would be likely to give a man full possession of the other side of the street. Among the unlettered in Catholic countries, his presence would cause many a poor creature to make the sign of the cross. Both these intellectual back numbers would be likely to think him little removed from a devil incarnate.

But, among the most enlightened people of the most enlightened countries, skepticism means no barrier to social preferment. In witness thereof, I will but mention the fact that the man who will occupy the chair of the chief executive of this nation for the next four years is a Unitarian; and Unitarianism means

no more than a belief in one god, a deification of the Forces in Nature, or a faith in nothing at all, at the mere pleasure of the professor.

Religious skepticism never stood between Huxley and an invitation to dinner. It never caused the wisest and best of England's scholars to miss a possible opportunity of listening to Tyndal, Spencer, Mill, Lyon, Leckey, or Darwin.

Between these two extremes, the degree of tyranny with which society punishes the mental honesty of the man who dares to question its religion, is marked by a thousand fine gradations; and to these the skeptic resolves to submit; or else he plays the hypocrite. And I tell you, the hypocrites are not all in the churches. But, while a reputation for skepticism may, and frequently does, injure the usefulness of the average Free-thinker to the average society of his own day, the value of his life to his race is ever a blessing. It is only as men have had the courage to face the opprobrium of their fellowmen, that knowledge, science, art, industry, morality, even religion itself, have been improved. It was through the courage of its early votaries that Christianity, one of some four of the best religions we have today, won its way to public favor; and it will be only through the courage of Rationalists that Rationalism will, one day, come to bless the world.

But Rationalism will never die. There is nothing in its teachings to hind men to a dead creed. What it offers to the world, it offers as the best deductions from accumulated knowledge. But, as the sum of human knowledge may be greater tomorrow than it is today, Rationalism may have something better to offer in the future than it has at present. It asks no favor but the acceptance of demonstrated facts and the use of the reason.

My friends, what would you have the Freethinker do? He has weighed the evidence in favor of your religion. He has studied its history, analyzed its foundation, considered its promises and its threats. His reason rejects its assumptions. His judgment refuses to accede to its demands. To him, it is a mere superstition and its "God" is a monstrous myth. He looks around him and finds a superabundance of churches and a lack of libraries and hospitals. He sees women drudging to decorate temples for the pleasure of a hypothetical "God" who had power to build a universe, and children saving their pennies to publish the will of a being who has the strength to rouse an earthquake and start a cyclone on its path of devastation. He realizes that time and money are being wasted in the propagation of ideas which are contradiction to known facts. He knows

that there is enough of the known, the proven, the temporal, to fill man's life to the uttermost; and that, in the struggle for life, health, and happiness, man has no time to waste in blind adoration of an unproved "God."

And why must he not publish his convictions to the world? Why should he not say to his brother, "Take your eyes from the skies and see the opportunities which the earth offers you. Stop dreaming of happiness in a Heaven you cannot locate, and live so as to merit joy and gladness here and now."

In common with all men, the Freethinker has aspirations to benefit his fellowmen; and, obeying the law of progress which impells men to try to lead others to the new light which they have received—to banish the delusion under which their brothers labor, his first impulse is to combat the dominant religion. He feels this to be incumbent upon him. It is, for him, what the world calls a duty. Because a man has outgrown his religion, it does not follow that he has relinquished his love for his fellowmen. Hope is an instinct of the human mind; and when men have ceased to hope for a heavenly home for themselves beyond the skies, they will begin to labor for a better home on earth for their race. Just as the religionist exerts himself to win future happiness for himself; so the Freethinker, who merges himself in the race, exerts himself for the future welfare of humanity.

"They are slaves, who will not choose  
Hatred, scoffing and abuse,  
Rather than in silence shrink  
From the truths they need most think;  
They are Slaves, who dare not be  
In the right with two, or three."

And the Right, for each individual, is the Truth as he sees it.

It is the Freethinker's knowledge of the beneficence of the message he brings mankind which gives him the courage to bear whatever of censure and unhappiness society may be disposed to heap upon him. This is the reason for his refusal to listen in silence to the propagation of what he considers to be a harmful fallacy. Neighbors may stand aloof, friends may turn aside, patronage may be withheld, but he keeps steadily on in his course. And why? because his conscience has greater terrors for him than public opinion.

Barnesville, Ohio.

## More Criticism for Dr. Hausman

**Second Attack by Far Western Advocate  
of Single Tax Theories as Impugned by  
Noted Author.**

(By Louis Bowerman.)

I had not thought to answer Mr. Hausman's rejoinder to my article of August 8th. I read this rejoinder with care. I had hoped that a presentation of the facts might awaken Mr. Hausman from the "superstitious lethargy," "scientific" though it is, which I charged him by implication. I realize now that so far as the understanding of political economy is concerned, I was dealing with a child. It is not therefore with any expectation of opening the eyes of Hausman that I write for I believe it impossible; but, there are those

of your readers who may not be aware of the history or nature of the Single Tax and who may be misled by the vague, bold, unsupported, and incorrect statements made by Hausman in his several replies to critics.

For the sake of truths, in defense of that liberty, which means equal right, which Dr. Hausman denies; because I am uncompromisingly devoted to the cause of justice, I wish to analyze the statements of Mr. Hausman and reply to them with that calm reason which he so greatly admires and so lamentably lacks.

In his reply to me Dr. Hausman headed his article with the declaration that "the longer we have old opinions, the more we

have become attached to them, the harder it is to discard them." This depends a good deal on the character of a man's mind. "As a man thinketh so is he." I am glad to say that I am fortunately not within the scope of such a law. He also ironically remarks that "many people consider it a proof of character when they stubbornly refuse to admit an error and change their opinion." I may also add that it is an indication of something deeper than bigotry for one to pretend to deal authoritatively with matters which he himself, though unawares, admits he does not understand. Mr. Hausman does not confine his arguments to the text but resorts to the linking of contemptuous reference to religious finities with the attitude of an opponent in the field of political economy. Hausman charges me with abuse. After

all abuse is better than deception. I wish to say that I have said nothing concerning the trinity or immaculate conception and there is no reason for reference to such matters except it be to unjustly prejudice so-called Freethinkers against the argument of his opponent, which, besides being contemptible, indicates mental inefficiency and is the peculiar prerogative of the shyster.

Mr. Hausman has said "I did not argue the cause but merely gave vent to indignation." Yet he undertook to reply to me, using almost twice the space used in his reply to Dr. Barnes. In answer to my proof that the Single Tax is already in force (which Mr. Hausman had denied to be possible) he cited figures which, while he deemed them conclusive, simply supported my contention.

In 1890 he says, New Zealand, collected \$2,849,980 from direct taxation and \$7,969,515 from indirect taxation. In 1908, \$2,689,230 was directly taken from land alone, besides \$13,826,975 from R. R. Land value constitutes on an average over 60 per cent of the assets of R. R.

To support my statements that the Single Tax is already applied in New Zealand, I further quote the speech of Hon. George Fowlds at Grey Linn, New Zealand. "Apart from pastoral leases, only 778,087 acres of crown lands remain. During the three years ending 1906 the land parted with totaled 1,158,861 acres, so that what was left would only do for another two years at that rate." A British Parliamentary document was issued last year showing the effect of land value taxation in New Zealand, New South Wales and South Australia. I quote from it. "It stimulates building." "It renders it unprofitable to hold land for prospective increment in value." "It has compelled owners either to use or to dispose to those who would use." What does this mean? Is it not plain? Regarding Hausman's reference to transportation, communication, etc., it ought to be evident to any child that if the government owns them the government takes the land value for common use. But why does Hausman deny that the Single Tax is in partial operation in New Zealand? Is it because he has become so attached to old opinions that it is hard for him to discard them? Probably.

In his reply to Dr. Barnes he says, 3rd Paragraph. In as much as he does not "understand how the so-called Single Tax can be practically applied and abolish poverty" "I have an animus against it." Think of a philosopher having an animus against a thing he does not understand.

Outside of the futile attempt to refute the world known fact of Single Tax in New Zealand, Hausman did nothing to evade. I had stated several of his arguments and shown them untenable. Nay, even made

it plain that he had contradicted his own statements. With the sagacity of a religious hypocrite he ignored the plain facts and glided sinously around each proposition presented. A fair man will admit his mistakes. Hausman encoined himself behind a bulwark of religious prejudice hoping that the glitter of this prejudice would blind all eyes to the force of his opponents arguments. I would ask the reader to compare the arguments again.

Mr. Hausman, though he regards himself as a man capable of analyzing the profoundest questions, does not understand, and has not taken the trouble to discover what is meant by the Single Tax. In his reply to me he stated that it was a "modification of Taxation" "merely to indicate the ownership of the state." In the original chapter of the "Origin and Destiny of Man," he stated George had only to do with the relation of Capital and Labor. In his reply to Dr. Barnes he says "nobody seems to have any definite idea how it is to be practically applied" and again, "as if the mere taxation of land was identical with Henry George's proposition." These statements are proof conclusive that Mr. Hausman knows nothing about Single Tax, has read very little and although a so-called philosopher belongs to that class of scientific dogmatists who put more confidence in a dream than they do in the facts. In proof of this I quote from Progress and Poverty. "The simple yet sovereign remedy, which will raise wages, increase the earnings of capital and labor, extirpate pauperism, abolish poverty, give remunerative employment to who ever wishes it, afford free scope to human powers, lessen crime, elevate morals, and taste, and intelligence, purify government and carry civilization to yet nobler heights is to appropriate (ground) rent by taxation." Prog. and Pov. Book eight Chap. 11. If Mr. Hausman read this book he read it with eyes closed, ears plugged, and his brain burdened with the prejudices of monistic philosophy.

The term Single Tax is a misnomer. It would better be termed "The Just Return." The term was applied by adherents to that system, or rather the moral law, discovered by Henry George. The proposed system is simply this: The abolition of all taxes except a tax on land values. We say tax for convenience but the return of land values to the State would not be taxation. Why? Land value, or location value, is due to the presence of population. As population increases and the benefit to be derived from their activities increases, the value of location, or land value, increases. It will at once be evident to any intelligent man that it is a product of social growth. Now society is a partnership. Land value is consequently a partnership value or common property. No individual

has a just right to appropriate it. Society has a just and partnership right to it and it will be evident that when the individual pays back to society the rental value occupied, he is only compensating for benefits bestowed. Let us concretely consider it. A and B live on variously located lands or location. A's annual location value is \$500, B's is \$100. Therefore A is deriving \$400 worth more benefit from associated activity than B. A compensates society for \$500 of Benefit, B, for \$100 of Benefit. Each has paid to society according as he has been benefited.

Society has no just right to appropriate the effort of individual labor for the individual alone is concerned in its production and conversely, no one person has a right to appropriate what is conjointly produced by, and belongs to, all. To one who has not repudiated the idea of justice this will appeal.

Mr. Hausman says "nobody seems to have any idea how it is to be practically applied." This is untrue. Let us make it plain. We now tax all forms of labor products and some land value. The Single Tax is to be applied by abolishing taxation of labor products, abolishing all indirect taxation, and increasing the tax on land value. Is this plain?

Mr. Hausman admits "a land tax, high enough and progressive, will check land monopoly." He then asks, "will it abolish poverty and secure equal rights?" and replies "no; only co-operative labor can do that." How he can believe that co-operative labor can secure equal right or abolish overtly, for one, cannot understand. If the wealth resulting from labor is not equitably distributed all the co-operation possible will not abolish poverty and equal right is not a condition consequent on co-operative labor. Co-operative labor is with us today and was in the South in slave days but there were and are no equal rights. Special privilege is universal and is all due directly or indirectly, to land monopoly. The only way to abolish involuntary poverty is to institute the condition of equal freedom known as liberty. The one way to accomplish this is to restore to every individual equal right to the use of land. Now the Single Tax will accomplish this result and is rapidly accomplishing this result in New Zealand and Australia.

Let us show how the Single Tax will abolish poverty. The reason for poverty is the extortion charged for the use of natural opportunities which drives men into centers to compete against each other for wages—a condition of more men than jobs. The law of supply and demand governs wages. If we can make more jobs than men the consequence is apparent. Now if the rental value of land is taken for social use then no man can hold land for speculative



purposes because it will be unprofitable. This means that land now held idle will be relinquished and the worker can gain access to it without expense. This will at once reduce the supply of labor and increase jobs. Being no longer forced to work for others or to purchase the opportunity to work land for himself, there being no barrier to free employment, it is evident that wages must rise and ultimately to the point where each may retain the full product of his labor.

Mr. Hausman very blindly avers that the Single Tax means confiscation of land. This like the rest of Hausman's statements is untrue. Outside of use, the reason for the monopoly of land is the advantage it gives of appropriating the increase in location value due to the collective effort. To take rental value for the common good would not be confiscation but, as will be evident, to say to land lords "here to force you have been confiscating public values. Henceforth you shall not confiscate public values." The Single Tax is not confiscation of land but it is a simple, efficient, and just, method of abolishing a system which forestalls opportunity and confiscates public property. Land will be voluntarily relinquished when it no longer enables robbery and tribute. We have a country three thousand miles long and about two thousand wide. We have not a population sufficient to develop one-twentieth of its area and yet, it is entirely in the grasp of land lordism. Single men own estates as large as France. Vast areas of the most fertile land is owned and "rack rented" by foreign landlords. The pope is a landlord. Investigate the facts and you may be appalled. How may we expect to free the people if we do not first free the use of natural opportunities? Rent is tribute to a landlord. Tribute means tyranny. The Monistic Philosophy as taught by Mr. Hausman is that very "chimerical measure" which is causing "energy that might serve useful purposes to be wasted in fruitless endeavors, and therefore an impediment to progress." It is of course, in the short space at ones disposal, impossible to explain in detail the results which will follow the institution of the Single Tax. The wide awake, those who "esteem truth higher than personal pride" will investigate without prejudice and such have already been referred to Prog. and Prov.

Mr. Hausman referring to the equal right which Dr. Barnes defended says, "there was no trace of these ethical principles before, nor apparent during, the one hundred and thirty-three years that have elapsed since their embodiment in the Declaration of Independence." We can only lay such a claim to ignorance. I quote from the savage, Tecumseh, in his speech to Gov. Harrison: "The way, the only way, to

cheek and stop this evil, is for all the red men to unite in claiming a common and equal right in the land, as it was at first and should be yet for it never was divided, but belongs to all for the use of each." Thus do we call up the poor savage, unschooled in monistic vageries, to rebuke the modern scribe who, having lapsed into the hard and unsentimental condition of a quartz crystal, would deny to the aborigine a higher sense than the monistic doctrine possesses; a sense of justice and a comprehension of equal rights.

I think I have answered the question "did Marshall Field steal it" and showed what he stole. I am accused of "abuse and billingsgate." It is now time for Mr. Hausman to accuse me of forcing him into unlimited contradiction and exhibition of ignorance. Robert Ingersoll told the Editor of the New York Observer that "open confession is good for the soul." I admire the phrase. Let us hope that Mr. Hausman will take it to heart and become sentimental just long enough to feel the sense of justice; long enough to admit fairly and squarely that he knows nothing of the philosophy, history, or practical application of what is known as the Single

Tax and admit that he is not competent to deal with that question.

In the last paragraph of his reply to Dr. Barnes, he says he could not find the name of Henry George in the Britannica or Johnson's Encyclopedia. Did he find his own name therein? Presumably we are to believe that he is therefore of no consequence. Why am I not justified in referring to him as of no intellectual importance? Does such a resort constitute an argument? Henry George is known throughout the world. Though a private citizen he was reverently accorded a public burial. Millions of copies of his writings have been published. Yet Mr. Hausman must now go to his book shelves to find who he was and what he stood for and this, from one who essays to write on the profound subject of the Origin and Destiny of Man. The world moves rapidly toward the realization of the truths taught by Henry George and while it does what I said before becomes all the more evident: "Mr. Hausman lies prone on the couch of conceit—a stupid somnambulist; lured to intellectual rest by the sensuous sophistries of an ismatism and, opiated with the fond expectation of applause.

Seio, Oregon.

## The Sixth Sense Fallacy

Franklin H. Heald Replies to Critics Who Discussed His Propositions in Blade Several Weeks Ago.

(By Franklin H. Heald.)

I notice that some time ago two individuals, viz, Augusta Forrer and Joseph Lebolo-Carey, of Mena House, Sandringham, Road, Birkdale, Lancashire, England; have joined forces to annihilate my Materialistic ideas of the sixth sense, and after some seven columns of quotations and objections, ask me to tell them some more about the sixth sense.

This I would be glad to do but there is little more to tell. I will, however, explain that these critics have begged the question by continually harping on the title which the Blade's editor correctly gave my article, "The Sixth Sense Fallacy." and intimate that I proclaim in the title of the article, that there is no physis sense and then go on and prove there is.

To begin with, let me state that I think and write in the American language; and Webster's Unabridged, gives "fallacy" as meaning, "1. Deceptive or false appearance. 2. A deceptive argument;" either of which definitions, make the Blade editor's title to my article correct. Perhaps if he had said "sophistry" instead of "fallacy," they would have understood my

meaning better in the old country; but it seems plain to me that the title and argument both show plainly that there is supposed to be a sixth sense, but that in the human animal it gives, "1. A deceptive or false appearance" and that New (?) Thot and old country people give it." "2. A deceptive argument."

I most certainly admit and have always said, there is a rudimentary instinct called a sixth or psychic sense, which reason is gradually and surely crowding out of the most intelligent part of humanity, and possibly this aforesaid rudiment is stronger in England than America, stronger in India than England and still stronger in Africa than in India. Like cheese it gains strength with age.

The last sentence is an example of fallacy which I give to illustrate the meaning of 'fallacy' in America, and the proper simile would be,—unlike cheese, as we follow its history back, it becomes stronger.

Few Materialists will deny that human beings have evolved from animals of a lower order and few will deny that the psychic sense is strongest where reason is weakest. Columbus did not see the new world with his psychic sense, as these old-world critics would have us believe, but on the contrary he used his reason which had evolved in its stead. People who de-

pendent more upon their psychic senses, being largely in the majority, considered him insane when they listened to his reasons, but he "made good," as reason always does. The psychics of Western Europe drew the conclusion that the end of the world lay at the horizon of their vision, but the reason of Columbus solved the problem; and it is often easier to furnish good and sufficient reasons, than to furnish others with intelligence to understand them.

As to babes, allow me to say, the less intelligence they have, the younger they are when they can take care of themselves. A female negro babe will often walk at the age of four months, while a very intelligent white male child will not walk until he is twenty months old. The same is true of stock. A scrub calf will stand up and walk soon after she draws her breath, while a thoroughbred will be several days getting control of his legs.

They are right about iron bars being psychic; as in proportion to their intel-

ligence, they are probably more psychic than any other object which moves, and they only move as compelled by heating and cooling. The magnetic needle which they recite is no exception, as they may easily prove by heating it.

Now in conclusion I wish to defend my position regarding women. I have no fight with women and therefore deplore Mr. Lebold-Carey's theory that (English) women are entering "a cycle of alternate sexual hegemony" wherein they will furnish the reason, while their sex-partners are destined to fill a psychic and inferior position in society. Women have always been our mothers, probably always will be and as such, may we not still hope they will always have more motherly sympathy than reason, for mark well my words—if ever women reason, without sympathy, or with it, then the evolution of most intelligent portion of the human race will end, inasmuch as they will refuse to reproduce their kind.

the Liberal element of the country are just on the eve of organizing their forces and going to work in earnest. Success to the grand undertaking, and in case it proves success, too much credit cannot be awarded the untiring, faithful efforts of the Editor of the Blue Grass Blade in bringing about the movement.

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We are not yet quite through with the Liberal record we started out to write. At the time we changed our Minister's suit in 1857 I was stopping with an uncle in McConelsville, Morgan county, Ohio. Immediately after change of suits, I was offered the Pastoral of the University at that place, but did not accept. Instead I concluded to take me a wife. So on the 4th of March, 1857 at McConelsville Ohio, I was married to Miss Martha A. Bean, of Zanesville, Ohio. And at this writing I am leashed to say that we are both still living. Mrs. Berry being 77 and myself 78. Mrs. Berry lives at No. 115 North Western Avenue, Dayton, Ohio, on account of my health I can't leave the home entirely to live with her, but go to see her frequently and spend the day. We raised a son and a daughter, who are both still living and both sound Liberalists. So you see Mr. Charlesworth that I have a living witness to every statement I have made in regard to my record as a Liberalist.

Nat'l Military Home, Ohio.

## Personal Reminiscences

### Old Time Freethinker Sends in a Few Scraps for Publication.

(By Joel M. Berry.)

Being confined here in a Military Hospital for the last thirty-two years, I have no one to whom I can refer to write a record for me, so I concluded to do it myself at the risk of being called an Egotist or any other kind of a tist. Comparatively few Liberals living today have served longer in the ranks than I have, and but very few perhaps, have done less than myself for the good of the cause, outside of a firm and never fading belief. My efforts for the good of the cause have been very futile. Not being able to get out and associate with those I love, my life here has been a dream. One thing however has been a great comfort to me. I have got to read a good share of the Liberal publications for the last thirty years. We have Ingersoll's and Darwin's works here in the Home Library. The good Christian spends most of his life in making preparations for the life to come, but in our case I want the Lord to make all the reparations if any is needed. He had things all arranged for this life when we entered it, he must do the same for another life if indeed there is one.

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Seeing the interesting and valuable Liberal record of our comrade "Andrew Jackson Boyer" in the Blade of September 12th, reminded me that perhaps I might say something on that line not altogether uninteresting to the readers of the Blade.

It was in 1857 that I threw off a minister's costume composed of an ignorant faith and belief, and fitting so tight that I had hardly room to breathe, and dropped it for a suit of Freethought, with plenty of room, and the privilege to think and reason for myself. By some good luck, I got and read Paine's Age of Reason. That did the work, and from that day to this, I have been a staunch Liberal and defender of the faith. This all happened over fifty years ago. I am now nearly ready to pass in my cheeks, but I will do it with a smile. Death, or the future has no fears for me. I would love to see the Liberals of this country organized on a solid foundation before I go, then all will be well.

• • • • •

For over fifty years we have watched the progress of the battle between Freethought and religious slavery with interest, and our experience at times has been almost charming. For a long time it was not safe for a Freethinker to express his opinion publicly. He had to watch the corners carefully, for at that early date, in 1856-57, a good Methodist minister would just as soon skin an Infidel alive, as he called him, as to preach a sermon, and at the same time claim he was working for the Lord. For several years the progress was very slow, but still you could notice year by year a decided change in favor of Freethought. Ministers, after preaching Christ and him crucified for years, began to reject him and come to the front, and today the harvest is ripe and

### A GOOD-BYE AND A TEAR.

(By Eugene.)

When last I saw that sad sweet face  
She smiled at me with friendly grace,  
Few words were spoken, a gentle token, a  
hand shake and good-bye.  
And as she sped upon her way,  
In her hand a sweet bouquet  
I saw and with a smothered sigh,  
My life, my love, my all I'd pay  
For the tear drop that bedimed her eye.

No one to me has ever said,  
No one but she a tear has shed,  
No friendship e're so true, so brace, I'll  
cherish it unto the grave.  
May heaven's blessings on her descend  
Is the rayer of a true and loving friend,  
A thousand worlds if I could buy the tear-  
drop that bedimed her eye.

But like an echo in the morn 'tis gone,  
tis gone  
Beyond the vale of earthly care  
To mingle with love's dew drops there  
Where tender hearts and loving song  
Are united in that great beyond  
Where all is love no sorrow there.  
A thousand worlds if I could buy the tear-  
drop that fell from her eye.

# National Organization of American Freethinkers

## OFFICIAL CALL FOR CONVENTION

In the name of and by the authority of the persons whose names are hereunto affixed, Freethinkers of the United States of America, who, having in writing duly expressed themselves as being in favor of a new, national organization that shall undertake and maintain a systematic and advised propaganda of Freethought principles, all persons who hold and believe that the doctrines, theories and teachings of the orthodox Christian church regarding the universe and the origin and destiny of mankind are erroneous, and who believe that happiness and morality can be better subserved by a study and observance of Natural Law than through the medium of prayer, faith or god-worship; who reject all phases and forms of superstition and idolatry; who are free and who desire to be free from orthodox religious restraints in matters affecting human action and consequence; who believe in a full and complete separation of church and state, with all that such separation implies, are hereby called to meet in National Convention in the City of St. Louis, State of Missouri, on Sunday, November 14th, 1909, at the hour of 9 o'clock a. m., for the purpose of devising and adopting a declaration of principles as a basis for such organization; a constitution and by-laws for its proper and effective management and its better government; to elect officers; to outline and adopt a system of propaganda, and to do all other acts and things that may or shall be pertinent to and shall best subserve and aid in the accomplishment of the objects and purposes herein expressed.

### Hotel Accommodations.

Arrangements have been made and completed with the management of the LaClede Hotel, at Sixth and Chestnut streets, in the City of St. Louis, for the accommodation and entertainment of all Freethinkers attending the convention, at fairly reasonable rates. This hotel is conducted on the European plan and provides sleeping accommodations only. There is a well appointed restaurant in connection with the hotel at which good meals can be had for small cost. The hotel rooms vary in price, and range from 50 cents to \$1.00 per day, according to quality of room or whether two occupy the same room. The cost of meals will run from 20 cents up. The hotel is large and commodious. It has ample facilities for the accommodation of all who wish to attend, and is situated in the heart of the business district.

### Business and Social.

Owing to the great distance that some of those attending the convention will have to travel, and recognizing the natural desire for sufficient social intercourse during the convention, that such a gathering must create, there will be an informal social and business gathering of the Freethinkers attending the convention, and those residing in St. Louis and vicinity, in the parlors of the LaClede Hotel, on the Saturday night, after supper, preceding the Sunday of the convention. This will afford an opportunity for renewing old friendships and forming new ones.

In order to facilitate the business of the convention there will also be an informal caucus to prepare an outline of the work of the convention, select and appoint the several committees, name a temporary chairman and secretary, in order to facilitate the business of the convention and assist in the speedy dispatch of its business.

The caucus will first designate a temporary chairman and secretary; given due authority, the temporary chairman will thereupon appoint the following committees:

On order of business; on organization; on constitution and by-laws; on membership and finance; on propaganda.

The committees will be asked to meet Saturday night or early Sunday morning that their several reports may be ready for submission when the convention is properly called to order.

### The Convention.

The Convention proper will be called to order promptly at 9 o'clock on the morning of Sunday, November 14th, 1909, by the temporary chairman who shall be designated by the Saturday night caucus. Such sessions as may be deemed necessary shall be held throughout the day. The Convention Hall is situated at ELEVENTH AND LOCUST STREETS.

### Organized Societies.

All organized Freethought societies, national, state, or local, now actively engaged in the dissemination of admitted Freethought principles, are invited and requested to send, or to cause to be sent, any number of delegates or representatives to this Convention, in order that the gathering may be made as universally expressive of American Freethought as it is possible to be. All individual Freethinkers will receive a hearty and cordial welcome.

### Charter Members.

All persons, Freethinkers, adopting the declaration of principles, the constitution and by-laws of the organization, and who shall attend the convention in person, and all persons signifying their approval, acceptance and adoption of the same, in writing, addressed to the Secretary, within a time to be specified by the convention, and all those whose names are appended to this call, shall be deemed and recorded on the books of the organization as charter members thereof.

### General Invitation.

Extending a fraternal call, a fraternal invitation, and a fraternal welcome to all who love mankind better than fancied gods, who believe in the worship of work, and who desire to unite and co-operate with us in the work of disseminating the high and eternal principles of truth as expressed by Freethought, we are,

John R. Charlesworth, Lexington, Ky.; Parker H. Sercombe, Chicago, Ill.; Dr. T. J. Bowles, Muncie, Ind.; Helen M. Lucas, Marietta, Ohio; William C. Cope, St. Louis, Mo.; Josephine K. Henry, Versailles, Ky.; T. C. Jefferies, Cleveland, Ohio; Julia C. Coon, Bartow, Fla.; J. C. Watkins, Kanawha Falls, W. Va.; E. D. Northrup, Ellicottville, N. Y.; George O. Roberts, Dennison, Ohio; D. W. Sanders, Covington, Ind.; J. Atwood Culbertson, Pittsburg, Pa.; Carl Baerwalde, Cleveland, Ohio; Charles F. Randall, Cherokee, Okla.; J. M. Reed, Chicago, Ill.; J. M. Frost, Tampa, Fla.; Wm. J. Howerton, Tularosa, Texas; James S. Davis, Waynesfield, Ohio; James O'Neal, Ft. Smith, Ark.; E. A. Fitch, Wilmington, Vt.; R. G. Earle, Pine Grove, Ark.; Ella P. Hunt, Moline, Kan.; Emily C. Jones, East Lynne, Mo.; Anna O. Jones, East Lynne, Mo.; Mrs. Nels Johnson, Higgins, Texas; W. L. Luce, Annapolis, Md.; M. H. Oberholtzer, Los Angeles, Cal.; Miss Elizabeth Wiley, St. Louis, Mo.; Andrew Jackson Boyer, Washington, D. C.; E. G. Nichols, Norge, Va.; Joel M. Berry, Nat. Mil. Home, Ohio; Harold Banning, Mt. Vernon, Ohio; Charles G. Brown, Ithaca, N. Y.; H. M. Fisk, Pella, Iowa; A. J. Carson, Ardmore, Okla.; George C. Bartlett, Tolland, Conn.; Moragn Wamsley, Cincinnati, Ohio; Oscar A. Janicke, Louisville, Ky.; W. A. Cooper, Milo, Me.; Manly A. Brigham, Rumford, Me.



**BLUE GRASS BLADE.**

Published weekly, at Lexington, Ky.

Founded by Charles Clifton Moore in 1884 and edited by him until his death, February 7, 1906

JAMES E. HUGHES, . . . . . Publisher and Manager  
 JOHN R. CHARLESWORTH, . . . . . Editor  
 136-8 N. Limestone Street, Lexington, Ky.  
 P. O. Box 398.

**SUBSCRIPTION RATES.**

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**ADVERTISING RATES.**

One inch, single column, 1 insertion, 50 cents; one month, or four insertions, \$1.00; six months \$5.00; one year, \$8.00.  
 Quarter column, single, 1 insertion, \$2.00; one month, \$4.00; six months, \$20.00; one year, \$30.00.  
 Half column, whole column, or larger advertisements at special rates upon application.  
 The publisher has the right to reject any and all advertisements offered.

**GENERAL BUSINESS RULES.**

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers or numbers omitted will be sent, if asked for, upon renewal in case of discontinuance.

SHOULD ANY SUBSCRIBER change his or her address, advise the office, giving both old and new address, as desired.

THE OFFICE of publication of the Blade is at 136-138 North Limestone Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.

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ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE.  
 P. O. Box 398, Lexington, Ky.

**THE ST. LOUIS CONVENTION.**

Nearer and nearer draws the convention.

By the time this issue of the Blade gets into the hands of its readers, the Editor will have started on his trip towards St. Louis to get ready for the big gathering.

Every day brings more encouraging letters and promises of support. Others write of their intention to be at the convention, and at this writing we feel justified in asserting that it will be one of the best and largest gatherings ever held in all America in the name of Freethought. Letters are still pouring into the Blade office from all sections of the country approving the plan as outlined and expressing the hope that much practical good will result from the meeting.

Remember, friends, that the meeting is scheduled for Saturday night and Sunday, November 13 and 14. So arrange your business and domestic affairs that you can leave both for a brief season and be at St. Louis to take part in the work of the convention.

All the arrangements are complete, thanks to Brother W. C. Cope and "Dave," the latter being the proprietor of a "Bargain Book Store," but a fearless Freethinker. Nothing now remains to be done so far as the local situation is concerned, but with everything in readiness, it is now up to the Freethinkers of America to make the plan of organization a success.

Only a few years ago and the public press practically ignored all such gatherings of Freethinkers and if mention was made in public print at all, it was to ridicule and even misrepresent. Such tactics were then believed to be popular. Today things have changed. Innumerable elements of great strength and influence are now practically on our side. Freethought is rapidly growing into public favor. Since the official call was first issued, newspaper reporters and correspondents representing some of the largest papers in the country, have called at the Blade office to secure information concerning the convention and what it proposes to do. Each of the three daily papers published in Lexington have sought after this information and some good notices have already been given of what we propose to do at St. Louis. This manifest interest on the part of the press indicates a great change in public sentiment and offer additional arguments in our favor, indicating a healthy public sentiment towards the principles of Freethought. It is our own fault if we permit this growing sentiment to become dormant for lack of utilizing it. Let us take all possible advantage of the opportunities thus opening to us, secure all possible publicity and push the movement, with a vim and vigor hitherto unparalleled in the history of our republic.

It has been stated, especially in the New York Truth-seeker, that this movement for national organization is confined to "Mr. Charlesworth and the Blue Grass Blade constituency and some others." This is not a correct statement concerning the situation. While Mr. Charlesworth and the Blue Grass Blade first brought out the suggestion of a national organization, those included under the designation "and some others" have become more formidable factors in the movement. Instead of attempting to give the proposed organization an exclusive coloring, a far more preferable proceeding would have been to announce the fact that its doors are open to all who love mankind better than fancied gods, and who can agree with such elementary principles of organization as it may adopt, and express a readiness to aid in its propaganda. Of course, in its conception, the Blade began this work single-handed. Once it had got under way, others fell in line and now it has the support and backing of several other Freethought publications, as we have told from time in these columns. However, the new organization cannot be made exclusive. It would not be a Freethought organization if it was made exclusive. The primary object in view is to afford the means for a closer union and a better co-operation of all the Liberal forces in America to the end that our principles may be more widely known and better understood by the people. If all these elements would but unite, the organization would become a great power for good in the country.

The Editor will be absent from the Blade office for about one month while on this mission of Freethought. As a result we crave a kindly consideration at the hands of our readers for any shortcomings that may appear in its columns, as we have no one upon whom we can rely to do the



work of the Blade in our absence. The Editor will send in a letter from each point where lectures are given, and will give a full report of the convention. The lecture dates are printed elsewhere in these columns.

Filled with bright hopes for what the convention will do, we start upon our mission, cheered with the prospect of meeting so many at St. Louis for the work we have in hand.

Let us all get together.

Now for St. Louis!

November 13th and 14th.

Our friends will observe that up to this time there has been no call for funds wherewith to pay the expenses of this convention. The Blade did not feel authorized to take such an important business matter into its own hands. We had felt, and still feel, that the expense of the convention can be well taken care of by the friends who attend it. Hence, we preferred to permit this matter to be developed by the convention itself. And yet we do not go into the campaign without fair prospects. Some time ago, G. W. McCormick, of Mt. Sterling, Ky., sent the Editor one dollar to help pay the cost of holding the convention. Since that time Dr. E. B. Foote, of New York City, has sent a check for ten dollars, payable to the Editor in person, for the reason that no officers have yet been elected. This makes eleven dollars which we will bring to the convention, contributed to help in defraying expenses. Dr. Foote's letter appears elsewhere in this issue.

#### A WAIL FROM THE LOST.

"Our State Universities are ungodly. Christian students have too much academic freedom, and when they graduate they do so with different ideas on Christianity. That sends children to hell. Christianity in the college must be re-enforced. I am in favor of each church having a building inside of the grounds of the state universities."

The foregoing language is attributed to a Presbyterian preacher, Joseph W. Cochran, and was used by him in an address before the annual meeting of the Illinois Presbyterian Synod, at Chicago. In the light of recent developments which clearly portray the breach between the schoolmen and the church, one may understand the extremities to which the church is being forcibly driven in an effort to retain even a semblance of its former prestige. The quotation betrays an evident uneasiness, a feeling of fear and unrest, a realization that the reign of ecclesiasticism is rapidly approaching the end. That state universities are "ungodly", and that such an admission is made by one high in orthodox councils, may be looked at as a rather favorable omen for the future of education, and it may be remarked that once the educational institutions of a state throw off the yoke of superstition the students and teachers will fairly revel in that "academic freedom" which the "godly" so complainingly deplore. Is it possible that any seeker after knowledge can have too much freedom in the pursuit of information? Would not the slightest re-

striction act as a preventive of a thorough education? Would the orthodox institutions of the country attempt to fix the mental status of the people establish a limit, and prohibit aught beyond the line it had thus drawn? Any effort in this direction must naturally provoke a more serious conflict than is now pertaining. As for students holding different ideas on Christianity, it is a matter of common knowledge that even preachers of the same sectarian denomination do not view Christianity exactly alike, and this difference becomes more marked between preachers of different sects. Just as an object of vision will assume as many different aspects as there are view points, so it is with all speculative matters, only more strongly defined, in that the human mind with its diversity and complexity must inevitably form and entertain different notions concerning one and the same subject.

Were it not for the horror of the thought, there would be something amusing in the declaration that, for this difference of opinion children must be sent to hell. We had concluded that hell had lost caste except among the most ultra-orthodox. That a child should be sent to hell simply because it cannot believe as this preacher believes, is a doctrine too revolting to be seriously discussed in this day and age, and it belongs only to the savage and ignorant past, though seemingly well apportioned in the mind of a Presbyterian preacher in Illinois.

But "Christianity must be re-enforced." Aye, there's the rub, as Hamlet is reported to have said. And to do this the same preacher would permit each and every conflicting Christian sect to erect and maintain, we presume at public expense, a church building on the grounds of state universities. And why? Simply to "re-enforce" Christianity. The creed this senseless superstition advances has not the inherent strength to support itself, and the doctrine must be crammed into the minds of students. In other words, if the seekers after knowledge do not turn to orthodox channels, orthodoxy must be forced upon them to the end that orthodox Christianity shall be "re-enforced." To what end? Because as this same preacher has said:

"There are not enough men taking up divinity courses. Recently we had a call from Colorado for fifty ministers, and we had only two that we could send."

Thus, out of the words of his own mouth is this preacher convicted. His interest in the matters outlined is purely personal. There is no thought for the general welfare, the happiness and freedom of the race, but the church, and its perquisites, constitute the sole motive that actuates him in his diatribe against the educational institutions of the country.

With the suggestion that each church be permitted to have a building inside the university grounds we may perceive a double meaning. Realizing that the Presbyterians alone could not secure such a privilege, the idea is thrown out that all sects be accorded equal privileges, in fact anything so long as the Presbyterians may get there. Let us suppose that such a scheme could be permitted. Aside from the fact that frequent disputes must crop out between

so many conflicting, petty Christian sects, additional acres of ground would have to be purchased to make room for them. Imagine the struggles that would ensue for special place, power and privilege. Imagine the prayerful importunities the students would have to face from the proselyting work of the church leaders. Imagine the students in the chemistry, physiology, botanical and other natural science classes, stepping from the class room into one of the church buildings and hearing doctrines promulgated that are in direct conflict with his class room work. Imagine the veritable tower of Babel that would exist. There would be Methodist hell fire, Presbyterian damnation, Catholic indulgences and dispensations, Hardshell Baptists with a cold water bath, Campbellites with immersion and conversion, Episcopalians with baptism by sprinkling, until the students would feel that the advocates were fit for treasons, stratagems and spoils, especially the spoils.

Nay nay, Pauline! The state must keep every Christian denomination off the university grounds. If Colorado wants Presbyterian ministers, the Presbyterians must spend their own time and money for the supply and not look to the expenditures of public money. The "children going to hell" bug-a-boo simply means that they are not falling into the cold and cruel embraces of Presbyterianism. When the paid advocates of Christianity in any of its forms, begin to cry out with alarm at existing religious conditions among the people, especially as regards our state educational institutions, there are grounds for hope that the end of the conflict is approaching and mental freedom, the further moral uplift of the race, are coming into their own.

Another and very practical question is whether or not any of the students would take advantage of these enlarged opportunities to become slaves to superstitious creeds. It is a well known fact that through the continued and persistent efforts of the preachers, several of the state universities have a branch of the Y. M. C. A., which has no other object in view than to keep the young men well within Christian lines. Do the majority of students appreciate these branch organizations? The preponderance of the evidence would prove that they did not. The State University of Kentucky is located in Lexington. It has upwards of one thousand students in attendance. It has also has a branch of the Y. M. C. A. The college boys edit and publish a rather gossip weekly paper entitled "The Idea." The columns of this paper are open to all departments of the college to exploit their peculiar advantages and recount their growth. The Y. M. C. A. branch gets in it every week. In the issue of Thursday, Oct. 28th, the managers of this college Y. M. C. A. branch made the following confession:

"The fellows do not take the proper interest in this work, and we do not have anything like as many at these meetings as we should have."

Thus do the University students furnish a complete answer to the attempted intrusion of superstition.

#### A THEOLOGICAL JOKESMITH.

Dr. Francis L. Patton, President of the Princeton Theological Seminary, is rather consistent as a professor of orthodox Christianity, but it must be admitted that as a thinker and an observer he is something of a back number. He is a peckerist, with his face ever towards the past and would rely on supernatural remedies for natural ills, offer prayer and faith instead of work and service to relieve humanity from the evils by which it is cursed and afflicted.

In a sermon recently delivered by him in a Presbyterian church at Pittsburg, he is quoted as saying:

"The solution of the problem with which society is confronted will not come from Socialism on the one hand, or from political economy on the other, but from the sermon on the mount."

Although the statement concerning the efficacy of Socialism or political economy to right social wrongs may be subjected to serious criticism, one may as well expect material help from a painted echo as to look to the sermon on the mount for any solution to present-day problems. Put into practice, the principles enunciated by the sermon on the mount would rob human life of its garden roses and fill the hand with the artificial flowers of faith. The doctrine of humility, self-abnegation and non-resistance to evil, is not calculated to produce a brave and free people, but would make men and women abject mental cowards and slaves. What is the sermon on the mount doing for man today? Innumerable fields have been opened by science for the benefit of man, and yet, every night a million Americans go supperless to bed. Does the sermon on the mount offer a remedy? "Feed my lambs," cries the interested time-server of Mammon's hosts, but from the dark cloud of orthodox despair no helping hand is stretched. Socialism may not solve the pressing problems of the hour, but its very existence in America today is a protest against the conditions that have obtained and now exist, wrought by the sacerdotal follies of those who would turn to a gross and sordid superstition. Political economy may not succeed in furnishing a remedy, but if all men could be given a proper understanding of the science of government, there would soon be a vast improvement all through human society. Ignorance of social and physical facts; ignorance of natural law, and abundant faith in the sermon on the mount, would make a sorry world indeed.

Time was, and not so very long ago, when the ministry was venerated by a majority of men, but the foolish twaddle of such pretentious pietists as the head of Princeton's preacher factory, has made it a by-word and a reproach. This is not because the ministry has become any worse, but that the world is growing wiser and refuses to be longer duped by hollow pretense and meaningless sophistry, and declines to recognize their fiat as final in matters of morals or of social import. The average preacher knows no more of the science of human society than he does of the great gyastieutus of Timblecute and Dr. Patton appears to know even less; hence, his reference to the sermon on the mount

as the panacea for political and social ills. For nigh two thousand years its paid votaries have held sway and dominion over the mind and brain of men, and men are drifting further and further from its teachings with every passing day. There has never been an advance made in science; never a death-blow dealt to a debasing superstition; never a new truth declared to the world; never an upward step taken from the sweltering chaos of subter-brutishness, but what these professional sky-pilots have blocked the way with their arrant follies anent the sermon on the mount. False education and orthodox hypocrisy have ever stood in the pathway of our car of progress, bidding it stand like Joshua's moon in Ajalon, filling the world with doleful jeremiads because it would not await their pleasure. But the stage scenery has been pulled from the sacerdotal cast, exposing their bogus terrors.

It is highly probable that many in the congregation to which Patton preached his superstitious nonsense, ventured to disagree with him, if in secret. The same may be said of many other church congregations. As a rule, the people pay little heed to musty sermons. A little practical experience serves them in much better stead. Fortunately the race has long ceased to regard the sermon on the mount as the beginning and the end of wisdom. Fortunately, also, many who profess to believe in what it teaches, decline to follow those teachings, realizing that if they should ever be universally adopted and practiced, our civilization would disappear and the race sink back to savagery and theological barbarism.

Clearly, if this is the best that Dr. Patton can do, he ought to resign his post and take up some practical and useful occupation. He would perhaps make good as a theological jokesmith.

In a personal letter to the Editor, Franklin H. Heald announces that he is back again in Los Angeles and will resume the publication of Higher Science with the beginning of the coming new year. The more Freethought publications the better, and the better will our principles receive an efficient advocacy.

The police department of Philadelphia is making itself ridiculous because of its treatment of Emma Goldman. Blue-coats, with clubs and pistols, have not only denied her the right of a public meeting, but they have forcibly prevented her from receiving invited friends at her humble abode in the Quaker City. This is getting too near like official Russia and no such proceedings can stop free speech. When a nation's tongue is tied its pen is turned loose.

#### EDITOR'S LECTURE APPOINTMENTS.

With regret we have been compelled to cancel an appointment at Cardwell, Mo., or, in other words, to postpone it, where a date for a joint debate had been arranged with a Campbellite preacher. Cardwell is situated 250 miles south of St. Louis and the length of time it would

occupy to make the distance for one appointment, and return, did not justify the expense, and encroached too much on the time we have at disposal. As we are contemplating a trip to Oklahoma during the spring, for other debates, we expect to fill the Cardwell appointment at that time.

The following dates have now been settled. We could be pleased to meet as many friends of the cause at each place as possible. Friends residing in the vicinity are asked to make an effort to be in attendance. It will be seen that we have six days between Decatur, Ill. and Indianapolis, Ind. which ought to be filled. Can not some of our friends in Illinois or Indiana arrange for two or three lectures on those vacant days? If so, write to the Blade office at once. The lecture dates as arranged are,—

Covington, Ind., November 8, 9 and 10.

Marshall, Ill., November 11 and 12.

St. Louis, Mo. (Convention) November 13, 14 and 15.

St. Ansgar, Iowa, November 17.

Shennadoah, Iowa, November 18, 19 and 20.

Dahlgren, Ill., November 22.

Decatur, Ill., November 23, 24 and 25.

Indianapolis, Ind., (Convention) December 4 and 5.

Signor Orlando, keeper of the seals for the Italian government, threatens trouble to the church because of its stubborn persistence in ignoring the civil law regulating marriages. For fifty years the law of Italy has required an observance of the provisions of the civil law which must, in all cases, precede the religious function, but the church has gone right along marrying people without regard to these requirements, and Sig. Orlando, having asked for and received official figures upon these marriages, is now threatening to illegitimize each and every one unless the civil code be complied with. How anxious the church is to obey the law (?) and how anxious it is to compel the people to obey law when that law is favorable to her own interests. Success to Signor Orlando.

\* \* \* \*

Holding that the church is no longer the "power house" of life, Rabbi Leon Harrison, of Temple Israel, St. Louis, turns to and endorses the "religion of the future" as announced by Professor Eliot, thus adding one more strong recruit to the new philosophy. Anti-orthodoxy is rapidly becoming more and more popular and stronger reasons are constantly arising why the new organization should be started as soon as possible.

\* \* \* \*

A friend in Buffalo, N. Y., writes "back to the dark ages" and sends us a one-column clipping report of a meeting of preachers in that city for the purpose of collecting a big sum of money to spend in foreign Christian missions. A comparison is then made that we are to meet at St. Louis to be "moving forward" while the cohorts of superstition are meeting in Buffalo to "move forward backward."



# Unanimous for Organization

**Splendid Offer of Financial Help. Our Friends Must Seize the Present Opportunity. On to St. Louis.**

## Makes a Splendid Offer.

CHICAGO, ILL.—As I have not seen a copy of your paper for a long time I will inclose four cents, for back number.

I have a copy of the Truthseeker before me and notice your purpose of a national organization. I hope to learn more of this later, as I have a few thousand to put in with anyone or any society, equal amount, for the purpose of erecting a building that will afford a perpetual income to promote the cause, by long time lease, or corporative perhaps. Please advise. There is a society of Freethinkers called L. M. O. Do you know their address? Yours truly,  
WM. FOSKET.

## Heartily in Favor.

ELLSWORTH, MICH.—I wish to say that I am heartily in favor of the Organization for Freethinkers on the lines you have outlined.

And though I can not attend I wish to become a member. I think that it should adhere strictly to Freethought, and Freedom of speech and press, but not get switched off on any sidetrack. Fraternalty yours  
—FREDERIC L. CHURCH.

## Must Be Made Popular.

LUBBOCK, TEXAS.—It is said that "there is nothing in a name," nevertheless names convey first impressions and often an expression of purpose, especially the names of organizations.

I do not like the name Agnostic society as suggested in the able address of Brother Culbertson, because we do know and assert some things.

The great Ingersoll was Agnostic only as to the unknowable. I like such a name as American Liberal Society, assuming that we are to be liberal in all things whether religious, political, or social. I like the name, too, and motto or creed of the Independent Religions Society at Chicago since the name tends to suppress suspicion and their motto; as I remember it: "In things certain, unity; in all things, Liberty" can be subscribed to by all classes from the liberal Christian to Atheists.

Some widely object to the word religious, but I take it to mean that we are an organization with special reference to religion, and I believe such a name would help us, being but a step in advance of Unitarianism and surely a step at a time

is enough. Let us keep close to the crowd and try to make this movement popular.

Sincerely, for success,

RAY L. SHOWATHER.

## Gives Sincere Approval.

MERKEL, TEXAS.—I wish to express my sincere and hearty approval of the National Organization of Freethought designed to be established at St. Louis in November.

I sincerely believe that the greatest blessing that could be bestowed on the human race would be to slough off that old seab of superstition. While it is not possible for me to be in St. Louis at the time specified for the meeting, I shall be glad to become a member. With best wishes for your success, I am most sincerely  
GEO. A. WATFORD.

## From a New Recruit.

HIGGINS, TEXAS.—I am just in receipt of the Blade and in looking over the official call for a National Convention, it made me feel like I was not doing my duty, so I am a little late, but hope you will add my name to the list of charter members. I am not able to attend the Convention but hope those present will provide some kind of an emblem, so we may know each other. I lived in Fort Smith, Arkansas, for nineteen years before I made the acquaintance of James O'Neal, of that place, and through him I became a subscriber to the Blue Grass Blade.

I believe if we could adopt some kind of an emblem we could cooperate in the various localities and be able to distribute literature to better advantage. I am willing to abide by the division of the members of the Convention at St. Louis, November 14, 1909. Will help to keep the movement alive and do all in my power to spread the gospel of truth, and hope to live to see an organization in every state and territory of the United States.

NEB JOHNSON.

## Contributes To Expense Fund.

BOWLING GREEN, KY.—I am glad that the time has come when the Freethinkers of America see the necessity and realize the importance of getting closer together, concentrating their efforts, forming an organization, and letting their power be felt in the world. It is a move in the right direction. Sorry that I cannot attend the St. Louis convention. Enclosed please find one dollar (\$1.00), which you

may use as my dues, or in any way you may see fit, for the good of the cause.

If you have another Blade subscriber, or know of another Freethinker, in this Warren county, or Bowling Green, Kentucky, please give me name and address. We need to know each other. We not only need a national organization, but we need State organizations, district and county organizations. Let them come. The time is here. We must have them. The national organization will never reach the masses until we get them. We must draw our people out. Give them an opportunity to show where they stand. Let the world see that we are a power.—JESSE RUSSELL.

## Has Become Interested.

GALT, CAL.—I have lately received, probably at the suggestion of some friend, a few sample copies of the Blue Grass Blade—a very useful and attractive paper, new to me.

I was much interested in Dr. J. F. Wetzel's article—"Morals, Health and the State"—Part 3, in October 10, issue. As I had once written something like it, being induced thereto by Langdon Smith's poem of some dozen or fifteen years ago, I have reference to its graphic and poetic description of Evolution.

I would thank you for its two previous parts, and any more which may be published. That part of it is very fine, as was the old poem. Enclose stamps for the numbers and hope to send for a few books soon, especially the two advertised on your last page.—C. M. LOVETT.

## Can't Do Without It.

MILLER CITY, OHIO.—I will now renew for the Blade with a new subscriber. I send in one year with my own, so find cheer for the amount. I could not do without the Blue Grass Blade (Long live the Blade). Organize for Freethought, I will be with you as long as life lasts, fighting to free the mind of all ecclesiastical superstition.—LEWIS E. DEUBLE, M. D.

## Another New Subscriber.

BUCKEYE CITY, O.—Enclosed find one dollar and a half (\$1.50), for which send me Blue Grass Blade for one year commencing with October 10th issue. Can you send me the issue with account of Buckeye Secular Union Meeting, at Columbus, some time ago. I requested Editor of Columbus Dispatch to give it in his paper, but failed to see it.—W. E. NELSON.

**"It Came, Allee Ritee."**

SHILOH, O.—"If no havee, how can-nee?" as the Chinaman would say. But now I have it, and here is a postoffice money order to the tune of one dollar and a half (\$1.50), to push forward one year the date on my tab. Long live the Blade! I presented one subscription last year, but am unable to do so this year.

Wife, baby and I attended the Buckeye Secular Union Convention, at Columbus, September 12. It was a quite successful affair, but we certainly did miss you and Dr. Wilson. Do be sure to be on hand at Cleveland next September.

I have kept silent on the question of National organization, since I have seen what an uphill business it is—some failures and some almost failures. I have belonged to three National and two State organizations. With love to yourselves and families, I am—CHAS. R. KIMBERLY.

**Pays for Hausman's Book.**

LOS ANGELES, CAL.—Enclosed herewith a postoffice order for two dollars (\$2.00) for Dr. A. Hausman's book "Man's Origin and Destiny." Please acknowledge the same, and give my warm regards and good wishes to my esteemed friend, John R. Charlesworth.

CHARLES C. DeRUDIO,  
Major U. S. Army, Retired.

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GRAND FORKS, B. C.—Please find enclosed postoffice order for two dollars, for which please send me one copy of Dr. A. Hausman, "Man's Origin and Destiny."  
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STATION 15, OHIO.—Enclosed find postoffice order for one dollar and a half (\$1.50). Please send Blade to E. O. Wagoner, Lock Box 615, Dennison, Ohio. This entitles Bertha Wagner to a set of your dishes, which was offered for seven new subscribers, at one dollar and fifty cents apiece. That is if you are still giving dishes, if not no harm done. I will still do what I can for the Blue Grass Blade.—J. H. BOWAN.

**A Forward Movement.**

BUFFALO, N. Y.—Find clipping enclosed, of which you can make some wholesome comment against this Hellenic Move Backward. And ours as a forward coming about simultaneous. You will please add my name to the list you present to the St. Louis Organization Meeting. I am now past eighty-seven, and too feeble to travel, or would like to be present.

T. B. ENGLEHART.

**Straight to the Point.**

CAPRON, OKLA.—The Blade came to

hand today and I see the call for the St. Louis Convention has been made. I am sorry I cannot be with you, but it will not be possible. However, if the principles of Freethought are adhered to it is an assured success and you can count on my cooperation in any capacity not beyond my ability. Of course, Freethinkers, like all the rest of humanity, differ on many subjects, but we can certainly unite on the following declaration of principles:

First—Antagonism to any form of religion based on supernaturalism.

Second—The right of all to do their own thinking and to give it free expression.

Third—To demand the free exercise of a citizenship in every part of the Union for Freethinkers. Let us make our platform as brief as possible consistent with clearness of expression. With many good wishes I am, Fraternally yours,

CHAS. F. RANDALL.

**Sends a Humanitarian Pennant.**

SAN FRANCISCO.—I am a subscriber to your paper. Enclosed you will find Post Office order for seventy-five (75) cents. Balance of year's subscription I send you in separate Postoffice package, a Pennant flag, for the Materialist Convention to adopt if they think best. It is a novel name, meaning Emancipation:—From cupidity and ignorance or superstition. I am well acquainted with President Wetzell and Hausman, and as they have in past shown; We must organize to show the world; that; the golden rule never has; is not now; and never will be practiced under the rule of gold; and, the hydrophobites, (the roek in church) who are money mad, are not the best. I would attend the convention if possible. It will have my earnest and best wishes. Would that I could be there to more fully represent the pennant; as the tie that binds. Yesterday we had established on Market street, this city, the Chinese dragon,—an hideous conception of an unseen Monster that has, for five thousand years, been the emblem of superstition and poverty; claiming millions of human beings and the historical missions with their crosses, attached, represented in parade. The killing ban; (the soldier) in the man of war vessels visiting here and, our own killing machines had a militant parade Monday of this week; educating the mind to militancy. It is time we organized against these; and how, I would love to be there, and to be in this grand undertaking. If they should not adopt the pennant please return it, (collect).—C. A. JENKINS.

(We have received the pennant and will bring it to St. Louis. Ed.)

**About the Name.**

WORGE, VA.—I see from the Blade there are some writers who are in favor of an organization of Freethinkers with

a big O that would join no organization that embodied the word church as a title or in its workings. Now if I understand the meaning of the word church it belongs taking it in a broad sense, as much to an Agnostic, Infidel or Atheist as it does to a Christian, Mohameden, or Greek. I see too, this same writer is in favor of an organization with degrees as Free Masonry or other secret organizations. This is my plan, which I have thoroughly mapped out, with three degrees. I have always contended that people who were blind, deaf and dumb to the truth should be initiated into its mysteries, admitting all truth to be a mystery until properly understood. The same as should it find a watch never having seen one before, its workings would be a mystery to me but being the truth to one more informed. I would also have a small emblem or badge for each member to wear either as a pin or watch charm. This would be a small ball representing this great big world we happen to be existing on. And I would have written or engraved on it in small letters or the first letter of each word these sentences of Tom Paine.

The world is my country.

To do good my religion.

This brings me back to the word church again, which in a universal sense is applicable to any religion. I am in favor of this organization being called the Church of Truth, for several reasons. My most important reason is that one of the objects of this organization is to lift poor, helpless hypocrites out of the quagmire of Christian superstition and ignorance to the elevated plain of truth, self reliance and honesty.

I have come in contact with quite a number of people in the past fifty years of my natural existence who would be glad to be with us, but who are afraid to shake off the shackles of the word church for fear or going to the D. or for social or financial reasons.

Were we to incorporate the word church in our organization we would catch all those which would not only add to our number, but would help in a financial way. The majority of mankind are getting tired paying some one else to do their thinking and we could very well afford to teach them to do their own thinking for half what they have been paying the preachers.

Then, too, we could give them a brand new church in return for their old one, where they could quicker and have more fun in one meeting than they could have in their old one in a life time. Hoping to see you and the devil, that is the Blade's devil, and all the rest of the staff at St. Louis, November 14th. I am yours for truth—E. G. NICHOLS.

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